push of life will be too strong for our narrow ideal
of perfection, its instrumentation will break and
it will fail to consummate and perpetuate itself, or
.at best a half result will be all that we shall obtain,
or else the push away from life will present itself
•as the only remedy, the one way out of the other-
wise invincible grasp of the Ignorance. This indeed
is the way out usually indicated by religion; a
•divinely enjoined morality, a pursuit of piety,
righteousness and virtue as laid down in a religious
•code of conduct, a law of God determined by some
human inspiration, is put forward as a part of the
means, the direction, by which we can tread the
way that leads to the exit, the issue. But this exit
leaves the problem where it was; it is only a way of
escape for the personal being out of the unsolved
perplexity of the cosmic existence. In ancient
Indian spiritual thought there was a clearer
perception of the difficulty; the practice of truth,
virtue, right will and right doing was regarded as
a necessity of the approach to spiritual realisation,
but in the realisation itself the being arises to the
greater consciousness of the Infinite and Eternal and
shakes away from itself the burden of sin

and virtue,
for that belongs to the relativity and the
Ignorance.
Behind this larger truer perception lay
the intuition
that a relative good is a training imposed
by
World-Nature upon us so that we may
pass through
it towards the true Good which is
absolute. These
problems are of the mind and the
ignorant life, they
«do not accompany us beyond mind; as
there is a